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The Christian Socialist

The Golden Rule Against the Rule of Gold

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Proclamation—Withdraw the Troops

National Executive Committee of the Socialist Party Makes Demand Upon United States Government to Keep Away From Mexico

On the 7th day of March the startling news was flashed from one end of the country to the other that President Taft had ordered twenty thousand troops, one-fourth of the regular army of the country, to be mobilized and hurried to the Mexican border. At the same time several American warships were ordered to proceed at full speed to ports on both coasts of Mexico.

The order was issued immediately after the adjournment of Congress. It was sudden and unexpected, and caused deep apprehension among the masses of the American people.

What is the object of this formidable military display? What is the meaning of this hurried movement of troops toward a friendly neighboring country?

The earlier explanation that the extraordinary measure was intended as a mere war game, was so clumsy and palpably insincere that it was speedily abandoned and THE SEMI-OFFICIAL EXPLANATION NOW VOUCHSAFED TO THE PEOPLE IS THAT OUR ARMY AND NAVY ARE TO PREVENT THE SMUGGLING OF ARMS TO THE MEXICAN INSURRECTIONISTS AND IN CASE OF EMERGENCY, TO PROTECT THE ENDANGERED AMERICAN INTERESTS. THE EXPLANATION IS SUCH AS TO CAUSE EVERY PEACE AND LIBERTY LOVING AMERICAN TO HANG HIS HEAD WITH SHAME.

The people of our sister state of Mexico are in open and active revolt against their government. During his uninterrupted rule of thirty-six years Porfirio Diaz, the nominal president of Mexico, has been the evil genius of his country. He has reduced the republic to a despotism more barbarous than Russia, and has constituted himself the absolute autocrat of his people. He has ruthlessly destroyed the freedom of suffrage, speech, press and assembly, and has exiled, imprisoned and assassinated all patriots who strove to restore the liberties of the people. He has ravaged the country, plundered its resources and enslaved millions of its inhabitants. SINCE 1875, WHEN DIAZ BECAME MILITARY DICTATOR OF MEXICO, THERE HAS NOT BEEN A SINGLE FREE AND HONEST ELECTION IN THE COUNTRY.

Porfirio Diaz has been able to maintain his infamous rule over fifteen million outraged subjects by aid of his soldiery, police and camarilla, and largely also through the powerful support of the American capitalist interests. Mexico, with its vast deposits of precious metals and other natural wealth, Mexico with its large supply of cheap and uncomplaining slave labor, Mexico with the arbitrary and lawless reign of the Dollar, has become the paradise of the American capitalist. It has been invaded by our Smelter Trust and Oil Trust, our Sugar Trust, Rubber Trust and Cordage Trust. The Wells-Fargo Express Company has acquired a monopoly of the Mexican express business, and the railroads, land and mines of the country are largely in the hands of American capitalists. The Rockefellers, Guggenheims and J. Pierpont Morgan, have vast holdings in Mexico; Henry W. Taft, brother of the President of the United States, is general consul for the National Railways of Mexico, and hundreds of other American trust magnates are heavily interested in Mexican enterprises. The total amount of "American" holdings in Mexico is variously estimated at between a billion and a billion and a half dollars.

These American "investors" have always been the staunchest allies of Porfirio Diaz, his partners in pillage and crime, his confederates in the enslavement of the Mexican people.

A reign of iniquity and violence such as was maintained by Diaz and his Wall Street partners no nation, be it ever so patient and meek, could endure for any length of time. The p[illegible] of Mexico have for years been in a state of smothered and smouldering revolt. THEIR LIMIT OF PATIENCE WAS REACHED AFTER THE LAST PRESIDENTIAL ELECTION, WHEN FRANCISCO I. MADERO, THE MAN WHO HAD THE COURAGE TO OPPOSE HIS CANDIDACY TO THAT OF DIAZ, WAS CAST INTO JAIL FOR "INSULTING THE PRESIDENT," the citizens were prevented from voting by violence, and the "election" of Diaz for the eighth term was brazenly proclaimed by his henchmen. THEN THE PEOPLE OF MEXICO REBELLED. IN ALL PARTS OF THE COUNTRY THE CITIZENS ROSE IN ARMS, DETERMINED TO RECONQUER THEIR LIBERTY OR TO DIE, EVEN AS OUR FOREFATHERS HAD DONE OVER A CENTURY AGO UNDER SLIGHTER PROVOCATION. The insurrection grew in strength and extension day by day; the Mexican people were solidly with the rebels, the Mexican army was wavering in its allegiance to the despot in the presidential chair; even the censored press dispatches reported repeated victories of the rebel forces—the throne of Diaz was tottering, freedom beckoned the people of Mexico after a generation of servitude. Then the President of the United States dispatched a large force of troops to the Mexican border.

THE MISSION OF THE AMERICAN ARMY AT THE MEXICAN BORDER AND THE AMERICAN WARSHIPS AT THE MEXICAN COASTS, IS TO SAVE THE REIGN OF DIAZ AND TO QUELL THE RISING OF THE MEXICAN PEOPLE.

AGAINST THIS UNSPEAKABLE OUTRAGE THE SOCIALIST PARTY OF THE UNITED STATES, REPRESENTING OVER SIX HUNDRED THOUSAND AMERICAN CITIZENS AND VOTERS, LODGES ITS PUBLIC AND EMPHATIC PROTEST.

In the name of America's revolutionary past and her best traditions of the present, we protest against the attempt to degrade our country by reducing it to the position of a cossack of a foreign tyrant.

In the name of liberty and progress we protest against the use of the army of our republic to suppress and enslave the people of a sister republic fighting for their freedom and manhood.

In the name of the workers of the United States we protest against the use of the men and money of this country for the protection of the so-called "American" interests in Mexico. We assert that neith[illegible] government nor the people of the United States have any property interests in Mexico; that the speculative Mexican ventures of a ring of American industrial freebooters give us no warrant to interfere with the political destinies of the country, which they have invaded upon their individual responsibility.

AND WE CALL UPON ALL LOCAL ORGANIZATIONS OF THE SOCIALIST PARTY AND ALL LABOR UNIONS AND OTHER BODIES OF PROGRESSIVE CITIZENS TO HOLD PUBLIC MEETINGS AND DEMONSTRATIONS OF PROTEST AGAINST THE LATEST EXECUTIVE CRIME. LET THE VOICE OF THE PEOPLE RESOUND FROM ONE END OF THE COUNTRY TO THE OTHER IN LOUD AND UNMISTAKABLE TONE: "WITHDRAW THE TROOPS FROM THE MEXICAN BORDER!"

JUBILATION OF THE RULERS

By Elizabeth Eggleston

We long to hack and mangle living men,
And strew their corpses over field and fen,
To feed the vultures and the beasts of prey;
Oh, let us kill, and let us make it pay!

The harvest now is waiting for the fold;
Here's land to seize, and riches yet untold—
"Thou shalt not kill"—only for market, land and gold!
Then let us gloat in slaughter every day;
Oh, let us kill, and let us make it pay!

We like the sport of hunting human game;
What keen delight to shoot, and kill, and maim
The human, laboring herd, that flee like frightened sheep
Up, up, through bloody gulch, though high and steep!
The game of war is earnest, thrilling play;
Oh, let us kill, and let us make it pay!

If other nations yet resist our yoke,
Then let them see their homes go up in smoke;
And let us take religion for our cloak;
Proclaim ourselves disciples of the Lord,
And spread the blessed gospel with the sword;
Nor stop, nor stay the hand that's raised to slay;
Oh, let us kill, and let us make it pay!

It ought to be and is our soldier's will
That all shall go to heaven whom we kill;
So let no heathen rebel then be spared;
The fault is his if he is not prepared
When we see fit to set his spirit free,
And waft his soul into eternity.
Then carve his corpse—his humble house of clay;
We mean to kill, and mean to make it pay!

The capital that rules the world is Might;
There is no myth more shadowy than Right;
The race of man was only made to fight.
Then let us hear no more of Right or Wrong—
Let spoil enrich, and glory crown the strong!
We are the Rome—the Rome of modern birth—
Let our almighty armies shake the earth;
And as the weaker nations pass away
They leave their lands—they give us greater sway;
Then let us kill, and let us make it pay!

WHY WAR?

(Editorial in La Follette's Weekly.)

Why is the President massing troops on the Mexican border? What reason has he for making a warlike demonstration which is sounding an alarm in every quarter of the world? What canon of international law can be invoked, to justify rushing a formidable army, equipped for battle, to the very boundary line of a country at peace with our government? What precedent of intervention can he offer as an excuse for meddling in the internal affairs of Mexico at this time? Can he forecast the complications with foreign powers which may result?

Congress should require the President to give a strict accounting of this extraordinary use of the army and navy.

The whole affair seems incredible. It is unprecedented. In a time of profound peace the President hurls the army and the navy to the borders of a friendly nation. A quarter of the standing army is put in the field with equipment, ammunition and supplies as for active w[illegible] The start was made under the thin pretense that it was a "Military Manoeuvre." This is quickly laid aside, and correspondents traveling with the President on his southern jaun[illegible] announce that the purpose is "to stamp [illegible] the Mexican insurrection," and if necessary [illegible] this end, to "intervene."

That is to say, to invade this, our neighboring republic.

If this means anything it means war. To all intents and purposes it is the beginning of hostilities against the Mexican republic.

The constitution vests in the Congress the right to make war. And rightly so. The people pay the bill, and give their lives. It is right that they should be consulted. The time is past—at least we thought the time had passed—when wars were made by kings to serve their selfish purposes.

But we are told this is not war. It is "intervention."

Never in our history have we done this thing before.

Our troubles with Spain are fresh in mind. Taft had before him the example of a line of Presidents from Grant to McKinley who for a period of nearly thirty years exhausted every resource of statesmanship and diplomacy to avoid intervention. Their wisdom and foresight should have admonished him to pause and consider the consequence likely to result from his acts as he rushed his orders that Monday night to mobolize an army on the Mexican frontier and then hurried away to Augusta to play golf.

His illustrious predecessors knew that intervention spelled war. They knew that "war is hell." In the case of Cuba more than two hundred thousand helpless natives were killed in the long struggle for liberty and still intervention was not invoked. Our commerce with the island, valued at more than a hundred million annually, was totally destroyed and intervention was not suggested. Millions upon millions of the property of American citizens was laid waste and yet no President advised intervention. American citizens in Cuba were imprisoned and cruelly maltreated in violation of treaty and international rights and still the then President did not call for intervention. Not until the United States battleship Maine was blown up, killing 266 men and officers—and even then, NOT UNTIL CONGRESS AUTHORIZED INTERVENTION DID PRESIDENT McKINLEY ORDER THE AMERICAN FLEET TO HAVANA.

We "intervened" in Cuba, but it was Congress—not the President—who took that action, and it meant war. And in Cuba we intervened to help a people struggling for their liberties. We did not intervene to throttle insurrection. We did not use our ships and army to uphold the tyranny of Spain.

Yet we are told by the President of the United States that "the Mexican insurrection will be stamped out" at any cost. Since when has the government taken sides against an o[illegible]d people struggling for liberty?

D[illegible]resident Taft's affable hobnobbing with President Diaz last autumn open a new chapter in American history? What is the reason for this unauthorized declaration of war against the struggling Mexican people and this unwarranted and unaccountable use of the military establishment of our republic against a peaceful neighbor?

Is it because Henry W. Taft, brother of the President, is a director in the Pierson & Son, an English corporation—the largest single financial interest in Mexico?

Is it because J. P. Morgan & Co., or Kuhn, Loeb & Co., or Speyer & Co., are the fiscal agents for the bonds issued by the Diaz government, and heavy holders of securities and concessions obtained from the dictator Diaz?

Is it because Attorney General Wickersham was until lately a director in the American-Hawaiian Company, the corporation holding contracts for the transportation of raw sugar from Hawaii via the Teheuntepec railway, one of the properties of the Pierson Company?

[illegible] it to be found in any former law associations between Henry W. Taft and Attorney General Wickersham, which did business under the name of Strong, Cadwallader & Co., a firm now represented heavily in Mexican interests?

Is there any connection between the warlike demonstration against Mexico and the recent conferences in New York, participated in by such men as the American minister to Mexico, Henry Lane Wilson, the fiscal agent of Diaz, Jose Limantour and Morgan?

Is it possible that the army and navy of the United States are being used as a side show of a gigantic Wall street gamble?

Have we come to this point, that patriotism, valor, and life and death are openly made the pawns of Wall street's politicians, to be moved about as suits the greater profits of Wall street's master spirits?

Again we say the whole affair is monstrous and beyond belief.

The Christian Socialist
FELLOWSHIP

GENERAL SECRETARY
REV. W. A. WARD, 3452 Giles Ave., St. Louis
GENERAL TREASURER
HARVEY P. MOYER, 5408 Drexel Ave., Chicago
GENERAL EXECUTIVE COMMITTEE
of Twenty-five Members

ARE YOU GOING?

The Christian Socialist Fellowship Conference will be held in St. Louis, Mo., April 27-30. A great program and splendid meetings will greet all who come. You can probably come, if you think so. Decide to do so and get ready in good time.

REV. WM. A. WARD'S DATES

March 23, 24, 25—Alma, Neb.
March 26—Red Cloud, Neb.
March 27—Superior, Neb.
March 28—Bethany, Neb.
March 29—Council Bluffs, Iowa.
March 30—St. Joseph, Mo.
March 31—Raymore, Mo.
April 1, 2—Sedalia, Mo.
April 3, 4, 5—Columbia, Mo.
April 6-30—St. Louis.

FINANCIAL REPORT OF THE CHRISTIAN SOCIALIST FELLOWSHIP

January, 1911

RECEIPTS

Dues at large	$24.75	
Dues, centers	9.46	
		$ 34.21
Literature		9.77
Supplies		2.20
Contributions		2.00
Lectures		65.50
Received by general treasurer		12.60
		$126.28
Bal. Jan. 1		14.57
		$140.85

EXPENDITURES

Postage, M. O.'s, and messages	$ 11.67
E. B. Barnes, 1-3 dues	.20
D. J. Morris, dues appropriated to district work	1.20
Traveling expenses, C. F. Woods	2.00
Traveling expenses, general secretary	41.56
Salary, general secretary	79.00
Sundries	.50
	$136.13
Cash on hand Jan. 31	4.72
	$140.85
Balance due on general secretary's salary	$ 71.00

February, 1911

RECEIPTS

Dues, at large	$25.35	
Dues, centers	1.25	
		$ 26.60
Lectures, general secretary		180.85
Supplies		2.10
Literature		19.50
Contributions		1.50
Received by general treasurer		18.20
		$248.80
Bal. Feb. 1		4.72
		$253.52

EXPENDITURES

Postage	$ 5.59
Money orders and messages	2.60
Sundries	.75
Printing, F. T. Bordon	5.00
Literature	5.90
Traveling expenses, general secretary	137.40
On salary, general secretary	96.00
	$253.24
Cash on hand, general secretary	.28
	$253.52
Balance due general secretary on salary	$ 77.00

Wm. A. Ward, General Secretary.
Harvey P. Moyer, General Treasurer.

GENERAL TREASURER'S NOTES

Owing to the absence of the general secretary on the far western coast, we are a little late in getting in our financial reports for January and February.

The special contributions received in these months are: January, James Asdale, $2.00; Taylor (Oregon), $ .60; Eliot White, $5.00; Wm. A. Prosser, $5.00, February, J. M. Berwick, $1.00; K. M. Gitt, $1.00; C. H. Reed, $2.00; Paul Holly, $1.00; Taylor Bros., $12.00; Helen B. Gilman, $1.20.

Comrade Ward's work in the South and the West the last few months has been wonderfully successful and must be productive of lasting benefit to our cause. However, the trip to California has necessarily involved heavy expense. But a number of strong centers have been formed and the foundation laid for some great work in the future.

In view of the great work our general secretary has been doing, and of the greater work that might be done had we the means at our command, the general contributions the last few months have been painfully meager. Through the extra expense incurred on the one hand and the failure of many to pay up their regular dues and pledges on the other hand, we have fallen behind in the secretary's salary $77.00. Not only should this be made up immediately, but, in addition, a sufficient amount should be raised to pay his salary for April to enable our general secretary to spend most of this month at home to catch up with his office work and to prepare for the national conference to be held at St. Louis in April.

Now, comrades, since [illegible] Christian Socialist Fellowship has so abundantly proven the practicability of reaching the churches with the message of Socialism, does it not behoove us to make greater sacrifices to push forward this work? If we had the means to keep comrades Ward, Carr, Thompson, Castle, Prosser, and other available material in the field all the time, we would convert the church to Socialism in a comparatively short time. Can we not arouse ourselves to the great possibilities and responsibilities before us?

But our immediate need is $300.00 to take care of the secretary's salary referred to above and to cover the necessary expense of the national conference. Let us each and all give as generous a contribution now as we possibly can to encourage our self-sacrificing and hard working general secretary, and make this the greatest conference so far. This will go far to make our work for the coming year what it might and ought to be. We should have this from our more than a thousand members without further delay or pleading.

And for the future! Can we not find in this large membership a sufficient number who are able and willing to contribute regularly per month a sufficient amount to keep at least two or three strong Christian Socialist workers in the field all the time? Surely there ought to be enough such to contribute a quarter, fifty cents, or one dollar monthly to accomplish this great work and make the coming year a wonderful year for our cause.

We can send our workers to the St. Louis conference with this financial problem solved for the coming year, since it is so simple and easy, if we each do our duty and co-operate in financial means as well as in Christian love.

Let us each awake to our own duty and to the work we may do for real righteousness, responding at once and generously both for the immediate needs and for the future plans.

Are we to do great things the coming year? We can do much or little in exact proportion to your help.

We wait your response.

Harvey P. Moyer, General Treasurer,
5408 Drexel ave., Chicago.

THE CHICAGO CHRISTIAN SOCIALIST FELLOWSHIP MEETING

The regular meeting of the Christian Socialist Fellowship will be held at Masonic Temple, Hall 811, Sunday, March 26th, at 2:30 p. m. Father Bernard Iddings Bell, Assistant Rector of Christ Church, will give the address of the afternoon. He will speak on Catholic Christianity and Socialism. All are invited and urged to hear this young Rector.

A short business session will follow, and delegates to the Fellowship Conference to be held in St. Louis will be elected. Every member should be present.

"Dumb Dogs That Cannot Bark"

If he would admit the truth, the average preacher would be compelled to confess that he often feels he OUGHT to say things and WOULD LIKE to say things from his pulpit that HE DARE NOT SPEAK for fear of offending some one whose money contribution is needed by the church. Such preachers and such churches are MERE TIMESERVERS; they are A CURSE TO THE WORLD; they are OBSTACLES IN THE WAY OF TRUE RELIGION AND REAL PROGRESS. They foolishly imagine that BY SACRIFICING GOD'S TRUTH they may obtain money to ADVANCE GOD'S CAUSE. But Jesus said: "Ye CAN NOT serve both God and Mammon." And He also said—what every honest minister must echo in his heart—"For this cause came I into the world, THAT I SHOULD BEAR WITNESS TO THE TRUTH." This is the CHIEF BUSINESS of every true minister, and the "minister" who does not do so is A TRAITOR to God, to Christ and to humanity.

Preachers and Socialism—A Confession

By REV. A. M. KIRGAN

It is characteristic of ministers to be slow in forming new opinions or accepting new principles; and this is not altogether a fault. It is better to weigh evidence carefully and to be thoroughly convinced than to be rash and half-hearted. To be only almost convinced is to come short and fail.

Then it is the nature of theological study, when under the leading of creeds, to fossilize and make it difficult to break through and follow a new path, even when only seemingly new. By implication of heresy the minister is deterred from marking out new lines of teaching or following those discovered by others; hence he trudges along a path deep-cut by the travel of centuries. His sermons and social standing are his stock in trade, and the purchasers are generally careful to see that the one does not infringe upon musty creeds and that the other does not bedim the elite splendor. No one knows better than the minister that he will be criticised, if not ostracised, for any advanced light he might embrace and dare to express, or for any new social alliance he might make. Thus he is circumscribed, intimidated and fossilized.

More than this. It is a common sentiment, which amounts to an understanding, that a preacher is not to have any political opinions of his own, but if he has he should not dare to express them—he must not, upon his life, "mix politics with religion." Thus he is scarcely a citizen of the land in which he lives, and he must content himself to be a sort of parasite upon the community. Oh, he might vote, if he does so within his surrounding influences, but if it should be known he voted against the Mammon-god he would be "up in the air."

But that is not all of it. The preacher may be, if possible, as unconscious of it as is the dead, but he is a subject of economic environment. It matters not how well he may be fed, or how fine his cloth, or what strata of society he follows, he is as truly a wage-slave as he who swings a pick in a coal mine—he must struggle upon his plane for the "bread that perisheth." It is naturally impossible and out of the question for him to disentangle himself from the economic conditions which beset him. However unworldly he may think himself to be, or desires to b[illegible] appears to be, he is thrown up against the "bread proposition," and glued to it as by fate, and possibly influenced by it far beyond his vision. Since by the minister's stock in trade he must draw his living from the masters of the purse, he is reduced to a wage slave; there is absolutely no exception, when he looks to his salary. He who follows the way of new-found truth, and ascends its glorified path, enters also upon a stormy sea economically and socially. In the past the path of fearless heroes of light and truth has led straight to prison pens and to the stake. The preacher well understands this and is deeply touched with its intimations. The fact that he is often well fed and a fellow of the elite, does not change that other fact that he is a mendicant "fed by the crumbs which fall from the rich man's table." These are too often the tools of the "masters of industry," who sit in the pews on Sunday and affect the innocence and goodness of personal salvation, and on Monday put into execution some devilish scheme to further rob the poor of the products of their labor. To be compelled into such subjection is really pitiful, and, to one with any sense of honor and manhood, it is a most humiliating and degrading circumstance. To add to this humiliation it is a well known fact to many and a strong suspicion of the rest, that the church of the present day has fallen from the high position of the church which the apostles knew—concerning the brotherhood of man, equality of economic opportunity, liberty, spirituality and power.

The church, yes, she is rich, her ministry is educated and polished, but she does not seem to know that "she is poor, and blind and naked"—she has "left her first love." She can never prosper in the largest and truest sense till her ministry is free socially and economically. Of all institutions on earth, aside from the family, the church would reap more largely the blessings proposed by the Socialist program. Her ministry being economically free and intellectually and spiritually progressive, she would find the deeper meaning of life and grasp more firmly and practically the spiritual, social and ethical teachings of Christ.

I plead for the ministers. They are subjects and creatures of the capitalist system, they are wage slaves. We think of them as free, or at least that they ought to break away from all that binds them and stand out for the truth. But wait. They do not, with few exceptions, know the truth.

Do all the workers of the world know the truth touching their highest earthly interests? How many of us knew Socialism fifty years ago? The tree has been long planted, but has had a stunted life—it just now begins to bud and bloom. Many of us have only lately come into the light. The preacher is as subject to his job as is the carpenter or the clerk. Why do not all the wage slaves declare themselves? Many of them have come into the light. But there is their job and that spells "bread" for the wife and children. Preachers depend upon their salary for bread. They are not cowards more than others. Would they not as well be religious slaves as wage slaves of any other job? We can not all be Socialist lecturers or editors, and out of that derive a pittance.

My brother of the pick and shovel, be patient with us. Preachers are awaking and thousands of church people are hearing the message and there are many noble souls "who count not their life dear unto themselves."

Be patient with us. The "gentlemen of the cloth" are coming and will bring the bone and sinew of the church with them, and will help you to break the galling yoke. If you should free us all without our help, in humiliation and self-abasement, we will take our places by your sides in the Social Republic and do our duty. At any rate the day-dawn of emancipation illumines the east and the sun of liberty is rising. Thank God.

Beggar—Please help me to recover my child.
Lady—Is your child lost?

Beggar—No, mum, but his clothes are worn out.—Boston Transcript.

It is no joke that there are several million children in this country who need to be "recovered" in this sense; and if they are not recovered they are very likely to be "lost." Socialism will recover the children in more senses than one.

The Short Story

THE ERROR OF THE MOB

By V. Lehmann

"Now speaking of mobs," began Dougherty, dropping on the bench beside me, and assuming his characteristic story-telling pose, "my experience with mobs, though limited to one, illustrates man's unmanliness, his unreasonable and untimely hate, and his proneness to error.

"Tom Wayne was the adopted son of old Dr. Wayne, of Wellsvale, which was my boyhood home; and Tom and I were boys together. He was not handsome, but his deficiency in physiognomy was more than balanced by his honesty and manliness. However, people could not forget that he was a foundling; they liked to slur him, too, on account of Dr. Wayne, who was disliked for no other reason than that he would not join them in their gossip and petty quarrels. He had considerable property and was one of the largest stockholders in the Wellsvale National Bank; so, at the age of eighteen, Tom was taken into the banking house to help take care of the increasing business of that institution. His salary, to begin with, was a mere pittance; but it was a start.

"Shortly after that I became lonely and left the village to seek fame and fortune, and I am still engaged in the undertaking. I have been back to Wellsvale only once, and that was fourteen years afterward.

"Tom's industry, tact and courteous treatment of patrons soon won him a promotion, and, in time, he was advanced to the position of cashier. In the meantime, he became infatuated with Marie Stenton, one of our old school mates, and married her. None, I was told, could have been more happy. All Tom's spare time was spent at home, and when a child, a little girl, made her advent [illegible] lives, their cup of joy and happiness [illegible]ming.

"Somewhere about that time, the old Doctor died, and as his wife had preceded him a number of years, Tom was left friendless, in a legal sense. The estate was settled up and some unknown claims were filed that drained the administrator's balance to a small remnant.

"If Tom, who was sole heir, anticipated a generous inheritance, he never gave sign of disappointment. His whole life was taken up with his wife, his little daughter and his work. Together, they watched her grow, noting day by day the change in her childish babbling and her ever-growing intuition. Days, weeks, months were strung together on the rosary of Time, and Edith Wayne made her initial entry into school. Yet a day, so it seemed to the happy parents, and the first year of school was past, and so with the second and third.

"Spring was blending into summer when, one morning, the whole neighborhood was frantically alarmed by a notice posted on the bank door, stating in cold, steely words that, for an indefinite period the bank would not be open for business; that the president was 'hopeful of a satisfactory settlement of the temporary embarrassment,' et cetera.

"That day Tom Wayne was arrested on information made by the president of the bank and held for hearing. For a time, there seemed a possibility that the necessary bail would be forthcoming, and then it was remembered that he was the child of no one; some one suggested that perhaps he was the cause, and the suggestion, festered by frequent repetition, was soon accepted as fact. At the next term of court, Tom Wayne was found guilty of embezzlement and sentenced to a long term in the state prison. How long he had served when I made my one and only return to Wellsvale, I don't recollect, but perhaps four years.

"I was an idler, a 'knight of the road,' even as I am now, and my return was designed for no other purpose than to see my boyhood friend; and, perhaps I felt that I might take courage from him and remake myself. I had not heard of the trouble that had crossed—I should say, been laid—in his path. Proceeding on my journey, I arrived in the village in the late afternoon. It was the fall of the year, and being a strang[illegible] I knew that darkness would soon make me an unwelcome visitor.

"As I sought out the haunts of my early days, I became aware of hurrying feet, and, across a vacant lot between two streets, I observed several men running. Their excited exclamations, though audible, were not distinct.

"'He turned down this way!' called some one, and the increasing throng changed its course.

"Along with others, I joined them in wonder. After a hot chase through the suburbs, in a short time we came in sight of a fleeing object, who, even at the distance that separated us, I noticed was as ragged as myself. Across the fields on the outskirts, the pursued one led the way, followed by the disordered, straggling crowd. He vaulted a fence, waded a shallow creek, and fell as he scrambled up the steep bank on the opposite side. His pursuers were upon him before he regained his feet. A short struggle followed, and the man, who seemed a physical wreck, was incapable of further resistance.

"Someone, zealously thoughtful, or possibly by rare chance, had brought a clothesline. Waving it over his head, he cried: 'Lynch him!' and many throats repeated it.

"'What did he do?' asked one of the foremost to cry for vengeance.

"'Do? Why he assaulted a little girl,' was the reply.

"'He did? Well, that's what he needs. Lynch him!'

"'Who was the girl?' several asked in unison.

"A man near me, breathless, but apparently cool-headed, replied: 'Why, it was Tom Wayne's daughter. She's not over twelve or fourteen years old. It seems he stopped at her home for something to eat. Her mother was not there just at the time, and the child gave him a cup of coffee and some bread. He asked her for a lock of her hair. and then, spying a pair of scissors, suddenly snipped off the coveted hair and kissed her. She became frightened and ran through the yard screaming.'

"Now that," said Dougherty, "was the only explanation I received. In the meantime, the man with the clothesline, with several others, had worked the mob into a seething, roaring, frenzied mass, capable of anything. The cool-headed man made an effort to turn the tide of the impending lynching, but he was laughed at. I went to his rescue.

"'Don't be hasty,' I began. 'You may not have the man who committed the deed. At any rate, give him an opportunity to explain—'

"'Explain nothing!' interrupted the leader. This is the proof,' and, from the prisoner's pocket he extracted a coil of golden hair. 'That's evidence enough, isn't it?' Then sizing me up, he concluded insolently: 'You look as if you might be his partner.'

"'Gentlemen—' the prisoner began, but his voice was drowned in the sea of madness whose only burden was the cry: 'Lynch him!' My thoughts seemed to drift back across the centuries, and I heard a similar cry and it was 'crucify him!' Again I made an effort to rescue him; I suggested that they turn him over to the police; but they would not hear me. The man with the rope was shaping it into a noose —that man whom one meets in all stations and all walks of life—and having completed it, he slipped it over the victim's head and led the procession toward a tree. Their sinister designs were nearing completion. A few, including myself, volunteered to help the constable; but he was one with the lynchers. They arrived at the tree, almost dragging their victim. His efforts to speak were frustrated; the rope was thrown over a low limb; as many hands as could reach it grasped it and the poor devil, bound hand and foot, was jerked into the air. I felt a desire to annihilate the ravenous, bloodthirsty horde. Remembering my pocket-knife, I sprang forward, and before any one could comprehend my intentions, cut the rope. They fell upon me and beat and kicked me into insensibility.

"When I regained consciousness, I did not move; to lie still I felt was the logical thing. I was pleased to notice that the prisoner was no longer suspended and hoped that my intervention had caused them to consider the import of the crime they were even in the act of committing. There was not the confusion that there had been a short while before, and though on the outskirts of the crowd I could hear the leader say: 'Here, little girl, is your hair; come and get it.'

"In the deepening twilight, I watched the slip of a girl go forward, fearful to disobey the man who meeted out such swift justice; but she approached and took the now tangled tuft of hair. As she did so, she glanced down at the figure that lay in the grass, still bound hand and foot. It was only a passing glance and she moved on. Then, as if possessed of a sudden idea, she wheeled quickly. For a moment, she scrutinized him from head to foot. Then, dropping to her knees, she took up one of the limp hands.

"'What you lookin' for?' inquired the curious leader.

"She leaned forward, sobbing piteously. Between her sobs, as she stroked the ghastly face, she cried: 'Why—it's papa!'"

Dougherty arose from the bench on which we were sitting; brushing dust from his sleeve in a mechanical way and adjusting his shapeless hat in a manner to shade his eyes, he gazed steadily at the distant sky-line. "Could you spare me a quarter?" he asked, huskily, after a time.

I came to the rescue.

"And your friend's family?" I questioned.

"Well, the president of the bank was found dead at his desk a few mornings later. Before him was a written confession, which stated, that through some bad investments, he had lost a great deal of the bank's money, and that it had occurred about the time of Dr. Wayne's death; so he had little difficulty in forging notes that found their way back to the administrator. In his will, the president left all his stocks and bonds to Tom's wife, and it amounted to near a quarter million, and," Dougherty concluded, with fine sarcasm, "I presume he considered that as restitution."

Signs of the Times

Editorial Comment

(By Wm. H. Watts)

The Socialists of Lindsay, Ont., won the recent municipal election and elected their candidate for mayor.

* * *

Muscatine, Iowa, has just elected two Socialist aldermen. One is a union organizer, the other a shop foreman.

* * *

Bassett, Idaho, and Shanta county, Cal., elected Socialist justices of the peace.

* * *

Leon Besson, a Socialist, has been elected as state mine inspector of Kansas. This position is filled by miners themselves under the law.

* * *

The Wyoming legislature has passed an eight-hour law for women. It has also voted for the initiative and referendum, and a headless ballot.

* * *

A $30,000,000 baking combine has been formed in New York. What has the small bakery owner who was afraid that Socialism would take his little business away from him got to say to that?

* * *

Socialists of Uruguay, South America, have elected Dr. Emilio Frugoni, a professor in the Montevideo University, to the legislature. Dr. Frugoni was elected by the co-operation of the Liberal party, and is the first Socialist elected to the parliament of that country.

* * *

"The annual spring massacre of Jews is going on at Kieff. How long is Civilization going to occupy a box in the grand stand and permit this sort of thing?"—Chicago Record-Herald.

Just as long as capitalist "Civilization" lasts, brother editor. A war for human rights would interfere with business. There is more profit in peace.

* * *

A prominent Chicago miller complains that "Flour was never more difficult to dispose of than it is today," and that American millers must come down on their prices to foreign countries in order to get rid of the over-stock. Up to date there has been no surplus of flour in the families connected with the **Christian Socialist**. But large exportations of flour will increase the "balance of trade in our favor," so we must look pleased even if we don't get any more flour to eat, or any lower price on what we buy

* * *

Portugal has completed the draft of a bill for the separation of church and state. It guarantees liberty of conscience, education and propaganda. Dr. Alfonso Costa, Portuguese minister of justice, states that Portugal is not anti-religious, but "anti-Jesuit and anti-reactionary." Religious instruction will be forbidden in the public schools, but private or church schools will be authorized, the government requiring them to report regularly their school regulations, exact plans for work, the time set apart for religious instruction and proof that children are not forced to enter the schools nor parents coerced into sending their children there as against public schools.

Thus another backward nation steps up to the front rank.

* * *

Marshall Field & Co., of Chicago, have adopted a plan to extend the principle of co-operation to some of their employes. Mr. Shedd, the president of the concern, explains it as follows: "We have coupled a stockholding plan with a profit-sharing plan, thereby making it possible for some of those in the management who might not have the money wherewith to buy stock and pay for the same out of profit-sharing."

If a little co-operation is a good thing would not more co-operation be better and complete co-operation perfect? If an interest in the business increases the loyalty of the few who are favored would it not have the same effect upon all? Yet we are told by objectors to Socialism that if the people owned the means by which they live there would be no incentive to work.

* * *

Capitalism is the same sort of a "Beast" in Japan as it has shown itself in other nations. Socialism is certainly needed to play the role of St. George in the "land of flowers," which is rapidly developing into one vast slave pen.

There are 296,242 females over fourteen years of age, and 33,596 females under fourteen, in Japan, engaged in spinning raw silk, floss silk, cotton refining, weaving, knitting and braid manufacture.

Females over fourteen years of age receive from 10 to 14 cents, American money, per day. Those under fourteen, from 5 to 10 cents per day.

By the slavery of women and children Japan has been enabled to produce a surplus that has increased her export trade from $70,000,000 in 1891 to $450,000,000 in 1910.

The Japanese are talking about legislation to regulate the labor of women and children.

* * *

According to the Chicago Tribune, Lyman E. Cooley, formerly consulting engineer for the Illinois Internal Improvement commission, stated that at different times interests seeking water power sites along the proposed lakes-to-the-gulf deep waterway route tried to induce him to leave the service of the commission and enter their employ.

This illustrates a particularly detestible form of competition—a form of competition that borders on bribery. When a man with technical knowledge and ability is using his talents in the service of the public, either under the auspices of the state or any other agency, the capitalists interests will try to "call him off." His knowledge and ability is worth as much to them as they are to the public, and they can afford to pay him something more than he is worth rather than let the public have the benefit of his services. It is a wonder that there are so many able men left in the public service.

* * *

We are often asked how we are going to pay for the industries which we Socialists propose to nationalize: where is the money to come from? The U. S. Supreme Court has found a way to get some of the necessary cash. In holding the corporation tax to be constitutional the court has secured to the national treasury $27,637,392 already paid in. If the capitalists were fined to the limit for all their violations of the laws, that would furnish some more; and if all the property they have secured by illegal methods were confiscated for the benefit of the people from whom they took it we would have quite a start.

The Supreme Court in their decision declared that the tax was not a tax upon the franchises of a corporation, nor a tax upon the property of a corporation; but upon the doing of business as a corporation; therefore, the tax is not a direct tax, therefore, the tax is constitutional. Such transcendent logic is too high for us. We cannot attain unto it. But a supreme court that can handle the Constitution like that may be of assistance in inaugurating the co-operative commonwealth after all.

* * *

E. H. Gary of the United States Steel Corporation is quoted in the Chicago Record-Herald as explaining a new way the Steel Trust has found of evading the anti-trust law; the explanation being given in the course of an address before the American Iron and Steel Institute at the Railroad Club in New York last October. It appears that the American Iron and Steel Institute maintains a "committee of improvements in methods," the object of which is to receive complaints from members concerning "unneighborly conduct" on the part of the other members. "The result is that anyone at any time, believing his neighbor is not conducting his business as it ought to be conducted in any respect, may go before that committee and ask for information and advice concerning that particular business."

"The committee may take up the subject matter with the one whose methods are complained of, and, after obtaining all the facts, advise that individual what ought to be done. * * * Generally, the result is that he is disposed to adopt the recommendation of the committee."

According to the report each of the foreign representatives promised to commend international co-operation to the steel manufacturers of his own country.

The only purposes served by anti-trust laws is to exercise the ingenuity of business men in evading them, and making a lot of jobs in connection with useless lawsuits and extra bookkeeping. Let the people's trust, the Federal Government, absorb the other trusts and have done with this stupendous farce.

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GOING SOME

So many orders are coming in for the fine 16-page issue of March 9 that we will hold the forms a few days more. If you wa[illegible] more of that issue order soon.

REPORT OF "INVESTIGATING" COMMITTEE

We have received copies of the report of the so-called "Investigating" Committee in relation to the Barnes case and will review it as soon as space and opportunity permit.

Do not fail to read the striking letter from the old Roman Catholic Socialist in the column for Young Crusaders. Have you read the Catholic Special Edition of the Christian Socialist. If not, you should send for a bundle.

SOCIALISM AND DISEASE

The terrible record of American diseases cited in Rev. Prosser's Sunday School Lesson for this issue, will appall the soul of every thoughtful reader. How will Socialism affect this dreadful evil?

Tuberculosis is a disease which springs chiefly from insufficient food and clothes and from insanitary dwellings and work shops. Of the (approximately) ten million American men, women and children now living who are doomed to die of this "white plague," about eight million would be saved by economic plenty. The other two million could have been saved only by moral reform, as they brought on the disease through dissipation and needless exposure.

All venereal diseases, of course, result "from sin and uncleanness," and "Socialism," as an Episcopal minister once objected, "would remove nine-tenths of the world's temptations." It would surely remove nine-tenths of the sexual sins by removing present economic pressure.

Why does not a man, as a rule, marry his first love? Because he can not afford to marry until "the current of events has swept them asunder to see each other seldom, perchance no more." And he does not speak or insist that his young lover shall wait upon his uncertain fortunes. Under Socialism they could marry and be happy.

Why does not the average man marry young when his whole body and soul cry out for a mate? Because he must first wait until he can obtain a competency—which the average man never does. Or he must struggle for many years to obtain an education amidst great financial difficulty. Under Socialism he could marry young and be saved the awful years of temptation that curse every healthy man's early life.

Why do six million American men remain single? Do they feel no craving for a mate? Do not their arms and hearts ache to hold their offspring? Because they see that in the average American's life even conjugal love and its holy fruit are a burden too heavy to bear on account of poverty. There are six million more men who likely would never have married if they had realized in time the frightful burdens parenthood entails.

Why do millions of men frequent the brothel? Because they can not afford homes.

Why do many married men frequent the brothel? Because they or their wives married for money and not for love.

Why do millions of women sell their bodies in the brothel and in mercenary marriage? Because their lovers can not afford to marry them, and they must live.

Why are obscene books sold, children debauched and the "white slave traffic" permitted? For profit.

Why are foul diseases rampant and ruinous? **Because Capitalism forbids homes and furnishes brothels for profit.** Destroy the profit system and establish Socialism. Then society can be regenerated.

IS THE YOUNG MAN SAFE?

All day long at the city gates,
The royal watcher sits and waits,
While the battle rages fierce and wild
'Gainst his traitor son, his rebel child.
The lagging sun to the westward creeps,
But the King his lonely vigil keeps,
Caring naught for his haughty foes
But tense with the pain a father knows.

Look! O'er the plain with failing breath,
A courier comes from the field of death.
"News from the strife, my lord the King,
Tidings glad from the field I bring:
For the fighting's o'er, and the foemen flee,
Thy throne is safe, and thy kingdom free!"
"Is the young man safe?" the heart wrung cry
Has an age long ring that brings it nigh.

'Tis the nameless dread at the father's heart,
As he sees his son from the home depart:
'Tis the burden of many a mother's prayer
For the boy who wanders, she knows not where;
'Tis the harrowing fear that will not sleep
Till it plows in the forehead its furrows deep.

"Is the young man safe?" can he safely tread
In a path with crime pitfalls spread?
Can he pass unscathed through the devil's snares
That are clustered thick in the city's squares?
Can he rest secure, when he little knows
That his seeming friends are his subtlest foes?

"Is the young man safe?" when in very truth
His path is strewn with the wrecks of youth?
Safe? When the state protects the den,
That gluts its till with the lives of men?
Safe? When a man for a paltry toll
May set a snare for a fellow's soul?
Safe? When a legalized machine
Will sell for a cent a view obscene?
When the licensed stage is a lecher's game
And a luring guide to the house of shame?

"Is the young man safe?" when our laws condone
The "Thou shalt nots" on the slab of stone?
"Is the young man safe?" let the church and state
Heed David's cry at the city gate;
Let the church forget its warring creeds
And wake to the call of living needs;
Let the city guard, as its choicest wealth
The young man's vigor and moral health.

God make us wise—for the hour is near,
When the youth is gone, and the man is here.

—Author Unknown.

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Address the **Christian Socialist.**

THE HALLETSVILLE AMENDMENT

The Halletsville Amendment to the Constitution of the Socialist Party, providing that all national officers shall be limited to two years' service, is being bitterly opposed by the **very men whose long grip on the Socialist Party the amendment seeks to break.** Naturally the official bosses and pap-suckers will oppose this amendment; but those who wish to free the Party from clique rule and self-seekers will be wise to vote for it.

A rule limiting the terms of officials would have saved the A. F. of L., the U. M. W., the S. L. P., the S. P. and **even the Mexican people a vast amount of trouble in the past, and every argument used against the Halletsville Amendment may be used as effectively in defense of unlimited terms in politics.**

So long as the rank and file of the Socialist Party feel that they must depend upon a certain half-dozen or more fellows in the national or state organization **to run things for them,** so long will they be unfit for Socialistic self-government.

Sunday School Brigade

47. A. B. Jessup, Ore.
48. Grace Bosworth, Conn.
49. Bertha Emery, Kan.
50. W. E. Silver, Neb.

You may put me down in the Sunday School Brigade. I am a member of the M. E. Sunday School. Have been librarian for the last four years. I have examined many samples of the rendering of the S. S. lessons but have found none that please me so well as the **Christian Socialist.**

A. B. Jessup, Oregon.

Before the S. S. lessons were added to the C. S. I [illegible]ought it was the best paper I ever read. Since [illegible]ddition it is double in value.

J. McClung, Okla.

I like the articles on the S. S. lessons and am using them in my class of young men.

Grace Bosworth, Conn.

Your paper is brighter and better. The exposition [illegible]he S. S. lessons is fine. I do not want to be [illegible]out it.

Charles F. Holden, Ohio.

We are trying to teach Socialism in our Sunday school. The **Christian Socialist** is my great helper. So please put me in the S. S. Brigade and as a helper to getting subscriptions. I am going to do my part as some in our Sunday school are very bitter against Socialism. It makes me more determined to [illegible] to get them to read about it.

Bertha Emery, Kansas.

I cannot do without those S. S. lessons. I am using them in a Methodist Sunday school.

W. E. Silver, Nebraska.

Comrade Prosser's Sunday school lessons are grand. They throw so much new light on the old Bible. This will bring many into the fold.

J. C. Moore, Colorado.

The Genesis articles are grand and so are the S. S. lessons.

Mrs. Ella McKay, Kansas.

The articles on Bible History and lessons therefrom are priceless in value to the student of religious literature alone.

Frank W. Gwinnell, Mass.

"Why do they call Washington the city of magnificent distances?"

"Because," answered the office seeker, "it is such a long way between what you go after and what you get."—Washington Herald.

The distances are always short enough for the capitalists, but long for the working class. Send a few Socialists to Washington and the situation will be reversed.

"You are going to interest yourself in this reform enterprise?"

"Certainly," replied Senator Sorghum.

"But I thought it was unfavorable to your friends."

"It is. And I'm going to interest myself in it far enough to let me offer suggestions that will render it impractical."—Washington Star.

That is the way of legislation when we send our "friends" to Washington. Socialists propose to send public servants to Washington under a system that will make them accountable to their constituents.

For Young Crusaders

Conducted by M. Kathryn Spiers, 901 W. Main St., Richmond, Va.

A DOUBLE SURPRISE

On April-Fool's-Day morning,
As I came down the stair,
I saw my youngest darling,
Hiding behind my chair.
"Ah, ha!" thought I, "What's coming?
I'm late, I do declare!

"Shall I find salt for sugar?
Skim-milk instead of cream?
What *has* that rogue been planning?"
And felt that I could scream!

All night a throbbing headache
Had racked each quivering nerve,
And I then and there decided,
From firmness not to swerve,
In putting down all "nonsense"—
Not though each roguish curve

Were pleading for a frolic
With mamma's "bestest chum."
So, seeming not to notice,
With feelings that were numb,
I sat down at the table—
Straightway surprises come!

My toast, all nicely buttered
Between two hot plates lay;
Each article was strictly,
As on a gala day,
And by my plate was lying
The sweetest, wee, nosegay!

I had about a second,
To get this "through my head,"
When—"April Fool, dear mamma!"
My darling softly said.
"Why, mamma! You're not *crying?*"
The frightened baby plead!

"I cry for joy, my sweetheart,
For I am weak and ill,
And it is so delicious,
To have the house so still,
And know that you were wishing
With joy my heart to fill!"

Relief came o'er her features,
As tears were wiped away,
And, breakfast safely over,
I sniffed at my nosegay.

And soon a joyous giggle
Came rippling to my ear,—
With loving, sympathetic smile,
I bent my head to hear—

"I *like* such April-Fooling!
I surely, surely do;
And oh, you *funny* mamma—
You April-Fooled *me,* too!"

Aunt Kathryn was wondering how best to tell her little Crusaders what she thought of the way our national holidays, including the first of April, were observed, and how they might be improved, when the above verses came into her mind, and she thought she would use them to "point her moral and adorn her tale." Suppose that those of you who agree with me that to surprise people pleasantly would be a much nicer way to observe the day, try your hand at it this year, and let us know in your letters how it turned out? You know we Socialists are planning a splendid great "April Fool!" for the whole world that thinks all the people that are born cannot possibly be given an equal chance of happiness and usefulness, or even enough to eat and wear, and decent homes to live in. I think it will help that day to come if we all try to make every one happy that we possibly can, every day. Don't you?

* * *

Oklahoma City, March 1, 1911.

Dear Aunt Kathryn:

I want to be one of your Young Crusaders. I am nearly ten years old. The little stories and fine poems in the Christian Socialist are what I like. I know every one will like the poem that was in the Feb. 23d issue. My auntie, away off in Denver, wrote it and I like it for that reason. My papa has always been a Socialist and mamma has learned it from him. We read the Christian Socialist, the Appeal to Reason and the Pioneer. The Pioneer is published here.

Mr. Ameringer is our neighbor; but we don't often get to see him, as he is always gone—mamma says "on the fly."

I go to school in a nice big modern school house, where we have everything to make us comfortable and happy. We have a rest room where there is a couch, all fitted up for us if we should get hurt or sick. And the basement is fine, and we have a fountain in each hall and we can drink without touching where any one else has drank.

I am nervous and don't write very well [illegible] so am writing on mamma's typewriter. Please excuse mistakes. I have two dear little dogs—Rex and Penny. I would like to tell you about them, but my letter is too long now. May I have one of your photographs, even if I am not the first to write from my state.

Your little comrade,
ELAINE COLVIN.

Thank you for your nice letter, little Comrade. Yes, you shall have that picture. I am getting quite impatient for my flag to be finished, but my friend is so kind to do it for me, at all, that I cannot hurry her. Am glad to know about the poem—it does make it interesting when we know the author personally, doesn't it?

* * *

AN OLD CATHOLIC CRUSADER

Princeton, W. Va., March 3, 1911.

Dear Mrs. Spiers: I write this letter to you because I see in the C. S. that a young Catholic lady wrote you saying: "I have satisfied my own conscience about the question, 'Can a Catholic be a Socialist?'" From the whole letter I can read between the lines that this satisfaction is not very pleasant to her. Therefore I will tell her and other Catholics something of my experience. I am a Socialist of the Old Guard, who fought in the Socialist war which Bismarck inaugurated in Germany nearly forty years ago, and have suffered the loss of fortune, prison, etc., so no one can doubt that I am a full blood-red Socialist. On the other hand, as Catholic, I need only to tell that when I am home and a priest comes to read mass, and serves the sacrament, I assist the priest at the altar. If I were not a faithful Catholic the priest would and could not allow me to do that. Of course he may think as some do, that I am not a full-blood Socialist. It has been said to me: "If all Socialists were as you, we like to be Socialists also." I have not space enough here to tell in detail how I use such occasions for agitation, and will only say I have known many Catholic priests who believe as much in Socialism as Revs. Carr, Ward and others, and they are only afraid for the name because a whole lot of Socialists spoiled the name through their atheistic speakings and writings. So I got about a year ago a letter from a Catholic priest, a D. D. and Ph. D., in which he told me that he believed in all the essential parts of Socialism, but still he would not call himself a Socialist. As this letter is read by thousands of Protestants, I will say nothing here why so many priests are against Socialism. It is not because they believe in capitalism; only a very small percentage do that; but because they know Socialism only from writings of anti-Socialists. But the time will come soon that a big change will take place. So assured me the above mentioned priest, and I believe the same. Now, dear Miss Eleanor, do not do as so many millions of Catholics do after they become Socialists, and get insulted from other Catholics—don't leave the Church. A priest has no right to command us to what political party we shall belong. They make no difference between Republican or Democrat Catholics, so they can't make any difference if we vote for the Socialist party. And if any one insults you, pray, as Jesus Christ did: "Father forgive them; they don't know what they do." Give a good example in everything, and you will make more Socialists than an atheist will do if he lectures on a street corner every night in the year. My experience as to these atheist Socialists is that nearly 50 per cent of them will be no more Socialists as soon as they get a little property, or a paying business, but a religious Socialist will always be a Socialist because he believes in God's Word. Now in regard to Socialist books written by faithful Roman Catholics, I am sorry to say I know of none in the English or German language, except a leaflet in the latter written by myself, but Comrade G. H. Strobel's "A Christian View of Socialism" is as good for Catholics as for Protestants, and can be had for 5 cents the copy or sixty for $1.00 from the Christian Socialist, Chicago. Hoping that this will be a little benefit to all Socialist Catholics, and very glad if they would correspond with me, I am fraternally. F. A. Dertinger.

I know that our Young Crusaders will gladly see the courtesy of our column extended to this "Old Crusader" who still keeps a youthful spirit and is optimistic about a big change coming soon. I especially like to see this hopefulness displayed by an old campaigner like Comrade Dertinger. I think it is too bad that either Catholics or Protestants should let a "bad name" frighten them from independent investigation, or make them ashamed of their views. Such must have forgotten that of the Savior Himself it was said that he "had a devil" and was the friend and companion of sinners; and that He declared that we might rejoice when evil was falsely spoken of us, for so all the prophets and martyrs had been served. I am sorry that this Comrade could not give us information of Catholic Socialist writers, but hope my faith that there are such will be justified by some one ere long.

"Pa, what's a metrical romance?"

"Well, this month's gas bill is one."—Toledo Blade.

That is not romance; that is cold fact. Too cold, in fact, when there is as much wind in the gas as there is water in the stock.

Notes and Comments

—BY—

GEORGE H. STROBELL

5 Lincoln Park, Newark, N. J.

Eugene W. Chafin, the last presi[illegible]te on the Prohibition ticket, was the chief speaker at a Warren protest meeting in Phoenix, Ariz.

* * *

In chronicling the advent of a new Socialist paper In Lancaster County, Pa., the Lancaster Labor Leader makes the statement that there are now thirty-four Socialist papers in Pennsylvania. Doesn't that jar you.

* * *

James Maurer, the Socialist member of the Pennsylvania Legislature has been honored with more committee appointments than any man in that body (he received eight assignments, where as the ablest men usually are restricted to five or six) for the purpose of keeping him busy working out details and thus bar him from the floor. But Maurer will have his say just the same.

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It looks now as if this country was bent upon a policy of benevolent assimilation of the republic of Mexico. Why should an army of 20,000 soldiers be collected on the borders of that country. Are our capitalists prepared to start a war for the purpose of assuaging the industrial situation at home? Or is it probable that, with the consent of Diaz, Southern California, now lost to him, is to be occupied and annexed.

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The true inwardness of Japanese "civilization" is becoming known. European papers are denouncing the administration of affairs in that country and declaring that "conspirators" who were hanged were really only ordinary reformers and could hardly be classified as Socialists. The Berlin Vorwaerts, says: "The man who in Japan is branded as a Socialist and anarchist would in civilized Europe merely be classed as a political reformer. In this 'highly educated' Japan such a character is at once attacked by a bloodhound police.

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President Gompers of the A. F. of L. is quoted as having said in a speech before the State Legislature at Indianapolis, on February 20th: "A constructive, progressive, radical labor party must soon enter the field of politics against the Republican and the Democratic parties. The Republican party, if remains as it is now, will represent the power of wealth, and the Democratic party will compete with it for the same leadership, unless the Democrats turn to the people to lead them out of bondage. There must be a change. Discontent must find expression in a broader and more humane party than either of the old parties as they stand at the present time."

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What position do the Socialists take in regard to the Commission form of government? Newark's (N. J.) charter committee, now in session, proposes to offer to the consideration of its citizens the Commission form of government. I wrote letters to our papers asking comrades in other cities that had this form of government, or that had gone through campaigns, to send me copies of the literature used and offered to send leaflets in exchange. I thought I'd get ideas in plenty, but none came. Although requests for what we had came in numbers.

We hope that the leaflets the national office was directed to issue will soon be available. Meanwhile, if any of our readers has anything bearing on the proper understanding of the subject I wish he would send it to me.

From Jest to Earnest

O, where shall rest be found—
Rest for the weary soul
O'er burdened with the ceaseless round
Of putting up for coal!
—Chicago Tribune.

There is no relief this side the co-operative commonwealth.

* * *

"Do you think a man is old at 50?"

"He is pretty likely to be if he has had to support many ultimate consumers."

Capitalism has made many old at thirty, and without having any "ultimate consumers" to support either. Let us abolish it and take a new lease of life.

* * *

Speaker (warming to his subject)—"What we want is men with convictions, and where shall we find them?"

Voice—"In jail, guv-nor."—Penny Illustrated.

That is true sometimes in two senses. But if anybody will visit the Socialist camp he will find a lot of people with convictions who are still out of jail.

* * *

"Didn't you tell me last summer that you were going to build a concrete house?" asks Miggles.

"Yes," answers Gluggims, "but after looking over the architect's estimates I left the house in the abstract."—Life.

That is where several million working men's houses are, and where they will remain until the coming of the co-operative commonwealth.

The International Sunday School Lessons for 1911

By Rev. Wm. A. Prosser, Pastor Hazelwood M. E. Church, Pittsburg, Pa.

LESSON FOR APRIL 2.

Elisha Heals Naaman the Syrian. 2 Kings 5.

Golden Text—Isaiah 45:22: Look unto me, and be ye saved, all the ends of the earth; for I am God, and there is none else.

Three Methods of Study

First, we may study this lesson from a mere historical point of view. We may learn the geographical, biographical and sociological content of the narrative purely as a student of ancient history. We may seek to know why Naaman was a leper, the child a slave. Elisha refused Naaman's proffered gifts, and Gehazi was a grafter and a liar. This method is commendable for the reason that familiarity with the facts will lead to a clearer vision of the principles involved.

Second, we may, by using the principle of analogy, interpret it in an individual and spiritual sense. We may study it for personal and spiritual profit. We may see in it a picture of the universal sinful condition of man. Leprosy will then stand as a type of sin, Naaman of the sinner, the prophet of the church and the "little maid" of a lay-preacher testifying to the effacacy of salvation in Christ through the church. This has been, and still is, the prevailing method of studying and applying this lesson. There is no objection to any one using it that way if they are sufficiently broad-minded to see that it is narrow and does not exhaust the lesson. It is baneful only when this method is conceived to be the only method of interpretation and application.

Third, we may interpret the lesson in a social and collective sense. We may see in the things and persons named, types of social conditions, principles and functions. This method will bring the lesson down to date and serve as a mirror reflecting our day.

Naaman a Type of Social Conditions

We are not thinking, in this connection, of economic, political and moral conditions; but simply of physical. Of course, our physical condition is the direct result of our moral and economic badness. Every sin leaves its mark upon its victim; and we are marked with the mark of the Beast. Physically we are rotten to the heart. Degeneration has set in, in a marked form. We have sown our seed and now we are reaping a harvest of fevers, venereal diseases and tuberculosis as deadly as ancient leprosy. These constitute modern leprosy and our lepers are numbered, not by a few here and there, but by millions scattered everywhere.

According to the latest mortality statistics issued by our government, 1,383,148 of our people die every year. The greatest number of these die of preventable diseases, and before 45 years of age. Most of our people die when they are young in years and at a time when they should be enjoying life. The aggregate number, as well as the rate per hundred thousand, is on the increase. Think of what this means as a commentary on prevailing sanitary conditions and the value we place on human life.

The same report tells us that 156,578 die from tuberculosis alone. It also makes plain that the aggregate number of deaths from this disease is on the increase. When we remember that the disease is contagious; that tuberculous people marry and beget off-spring; that patients are free to roam at will and that slums, tenements and poverty are rampant, we cannot be surprised to learn that the disease is gaining ground and decimating the people. Many Naamans, men of means and power, are found among these physical wrecks.

"On the basis of recent investigations, the National Association for the Study and Prevention of Tuberculosis, declared in a statement issued today that the United States is paying annually $7,500,000 for the education of children who will die from tuberculosis before they reach 18 years of age. There are 1,000,000 school children in the country today who will die of this disease before they are of age."

To think of the nature, extent and results of venereal diseases among us makes the heart sick. The picture of our national condition is not much different from that seen by Isaiah when he described his nation in this language: "From the sole of the foot even unto the head there is no soundness in it: but wounds and bruises and fresh stripes; they have not been closed, neither bound up, neither mollified with oil." These diseases, so common to us, are a greater scourge than yellow fever and cholera and small pox combined. They have been quietly installed in our midst and now are sapping the foundations of society, poisoning the sources of life, rendering existence miserable and deteriorating the whole human family. It is in the interest of the innocent young and the ignorant and unawakened parent that we speak of this modern leprosy.

The mortality statistics referred to above give 5,086 as the number of persons dying from venereal diseases in 1908. This is an increase of 1,948 over 1904. The rate of increase is increasing in cities and rural districts. The reported increase is due, no doubt, to both the actual increase of the diseases and to truer returns of the causes of death. That there are only 5,086 deaths per annum from venereal diseases seems incredible. It is quite reasonable to believe that many deaths occur from this cause which, for many reasons, are reported as deaths from other causes. That there must be more fatalities from this cause than are reported is morally certain when we take into consideration the reported nature, extent and results of these diseases.

Dr. R. N. Wilson of Philadelphia has estimated that New York City harbors 225,000 persons afflicted with syphilis and 800,000 with gonorrhea in acute and chronic forms. This ratio, he says, holds good for nearly all large cities in America, and he further states that over 50 per cent of all the young men of the country are infected with some form of venereal disease before their 30th year; that 25 per cent of all blindness in the world is caused by gonorrhea, and many more cases by its congener, syphilis, that 50 per cent of all women suffering from venereal diseases are sterile, that 60 per cent of all female troubles and operations for female troubles are the results of the presence of these diseases, and that much life-long suffering and many cruel deaths are directly traceable to these diseases.

Dr. H. A. Kelly of Baltimore agrees with Dr. Wilson as to the extent of these diseases. He estimates (July, 1910), that there are in New York City 200,000 cases of one kind and 800,000 of another. Dr. Kelly estimates that there are at least 2,000,000 cases of gonorrhea in the country; and Dr. Gihon estimates 2,000,000 cases of syphilis for the whole country. It is a conservative estimate to place the number of those suffering from venereal diseases at 4 or 5 millions.

In a pamphlet written by Dr. Prince A. Morrow, president of the American Society of Sanitary and Moral Prophylaxis, one of the best authorities on this subject in the country, the following facts relative to the subject are given.

"(1) **The enormous prevalence of these diseases and their significance as a danger to the public health.** In point of prevalence they vastly overshadow all other infectious diseases, both acute and chronic combined. It is a conservative estimate that fully one-eighth of all human disease and suffering comes from this source. Moreover, the incidence of these diseases falls most heavily upon the young during the most active and productive period of life. It is a fact worthy of consideration that every year in this country 770,000 males reach the age of early maturity, that is, they approach the danger zone of initial debauch. It may be affirmed that under existing conditions at least sixty per cent, or over 450,000, of these young men will some time during life become infected with venereal disease, if the experience of the past is to be accepted as a criterion of the future. Twenty per cent of these infections will occur before their twenty-second year, fifty per cent before their twenty-fifth year, and more than eighty per cent before they pass their thirtieth year. These 450,000 infections, be it understood, represent the venereal morbidity incident to the male product of a single year. Each succeeding group of males who pass the sixteenth year furnishes its quota of victims, so that the total morbidity from this constantly accumulative growth forms an immense aggregate.

"(2) **Dangers to the innocent members of society.** Of the large proportion of men who contract venereal disease, many of them carry this infection into the family. Unfortunately, these diseases are markedly accentuated in virulence and danger to the wife and mother in fulfilling the functions for which marriage was instituted. There is abundant statistical evidence to show that eighty per cent of the deaths from inflammatory diseases peculiar to women, seventy-five per cent of all special surgical operations performed on women, and over sixty per cent of all the work done by specialists in diseases of women, are the result of gonococcus infection. In addition, fifty per cent or more of these infected women are rendered absolutely and irremediably sterile, and many are condemned to lifelong invalidism. Every year in this country thousands of pure young women are infected in the relation of marriage, their conceptional capacity destroyed, the aspirations which center in motherhood and children swept away, or the holy office of maternity desecrated by the bringing forth of tainted, diseased, or dead children, and the women themselves often ruined in health or condemned to mutilation of their maternal organs to save their lives.

"(3) **Dangers to the offspring.** The effects of these diseases introduced into marriage are not measured alone by the danger to the life and health of the mother, but are still further manifest in their danger to the offspring. From seventy to eighty percent of the ophthalmia which blots out the eyes of babies, and twenty to twenty-five per cent of all blindness is caused by gonococcus infection. Syphilis is the only disease which is transmitted to the offspring in full virulence. Its effect upon the product of conception is simply murderous. Sixty to eighty per cent of all infected children die before being born or come into the world with the mark of death upon them. Those that finally survive—one in four or five—are the subjects of degenerative changes and organic defects which may be transmitted to the third generation.

"Such are some of the undeniable and scientifically demonstrated dangers of a class of diseases, aptly designated as the 'Great Black Plague,' whose ravages have always been covered up and concealed from the public. But there are some facts which it is more dangerous to conceal than to expose.

"(4) **Economic Significance.** The fact that these diseases constitute the most potent factor in the causation of blindness, deaf-mutism, idiocy, insanity, paralysis, locomotor ataxia and other incapacitating and incurable affections, imposes an enormous charge upon the state and community. Millions of dollars are contributed to the support of defectives, but not a dollar for the dissemination of the saving knowledge which might prevent.

"(5) **Relation to Tubeculosis.** It should be known that the spread of tuberculosis is not simply a question of seed and environment, but chiefly one of soil suitable for the development of the tubercle bacilli. It is a fact well recognized by the medical profession that syphilis, by lowering the vitality and weakening resistence, produces a condition favorable to the development of tuberculosis. Until the spread of syphilis is effectively checked the fight against tuberculosis will be but partially successful."

We must not forget that public and private prostitution, the "white slave traffic" and publishing houses whose business it is to pub-